AUM

Then the lord of all creatures said to those assembled together: "You are all greatest and not greatest. You are all possessed of one another's qualities. All are greatest in their own spheres, and all support one another. There is but one, and I only am that, but accumulated in numerous forms."—*Anugita.*

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EVOLUTION AND INVOLUTION AS SYNTHESIZED IN MAN.

[READ BEFORE THE BROOKLYN AND THE ARYAN T. S., 1890, BY WILLIAM MAIN.]

Evolution is an *un*folding of that which is within, the development of a potentiality. Involution is an *in*folding of that which is without.

I wish to show briefly that from the simpler affinities of the mineral world to the highest planes of existence, there is a continuous evolution of will and conciousness, of idea and intellect, and that this evolution takes place through a series of vehicles which are successively built up and cast aside.

A potentiality is a tension or tendency toward the production of a result, meaning also the power of effecting that result under suitable conditions. A grain of gunpowder has the potentiality of explosion, of evolving suddenly a quantity of gas due to the chemical combination of the elements

mixed together. These elements had been separated from combination, and the return to that condition is like the release of a spring.

This is an example of the evolution of a few simple combinations due to the potentialities or chemical affinities of so-called elements. In chemical evolution weaker combinations perish, being torn apart by the more powerful attractions of the atoms for new mates, while a large amount of mechanical energy is made manifest. In the gunpowder, for instance, the saltpeter or nitrate of potassium disappears or perishes as such, yielding its different elements to form new compounds with the carbon and the sulphur. The saltpeter molecule is like a package in which a considerable amount of oxygen is compactly put up, held together by two other elements, the nitrogen and the potassium, which serve as binding material.

By a "molecule" the chemist means a definite group of atoms, or combination of elements. An atom is an exact and still simpler relationship of force and space, the real nature of which is not understood. It is the unit portion of an element and beyond this cannot be described.

All commercial transactions are exchanges of packages, using this word in its broadest sense, and all packages are made up of retaining or binding elements and those retained or held together in more or less permanent relationship.

The package consists of the case and the goods contained. The case after serving its turn passes back to the plane of being from which it was temporarily evolved, while the goods taken from it are made the vehicles of higher uses to perish in their turn.

Strange as it may seem, we will find upon reflection that there is absolutely nothing which has any value in itself. Value is based wholly on an estimate of that for which the article valued can be exchanged. The idea of exchange must not be limited to its narrow commercial sense; for an article used is at some time worn out or decays, exchanged for whatever its use or existence has brought, whether this be material or otherwise.

This result again is valued in like manner for what it can produce, but always in a direction toward the unevolved portion of our being. Whether by few steps or many, each of us must reach, somewhere within, the boundary of that shadowy land of vague aspiration and unrest.

Some men will reach this region at lower levels than others, according to their evolutionary stage.

A packing box is broken up, used as fuel or decays, passes into ashes and gases, to be again absorbed by growing plants or trees to furnish material for future boards, string, or paper.

The goods contained may be food, clothing, books, or pictures.

The food, which is but packages of energy, derived from the affinities of the mineral kingdom through vegetable or animal vehicles, is quickly

consumed in the construction and maintenance of that most perfect of packing cases, the human body. The clothing is worn out in encasing it. The books and pictures are but the shells of ideas which form the nutriment of the mind, which itself is but the shell, medium, or vehicle of the higher spiritual ego with its transcendent faculties. Of what this again is the vehicle, we cannot tell, except by repeating vague words, which to those on higher spiritual planes may be full of meaning, but to the ordinary man convey only the impression that there are cycles of being far above, or rather within, our present conceptions.

We have, then, a series of vehicles, sheaths, or packing cases, grade above grade, the contents of each being utilized in the fabrication or evolution of the next higher, so that the production of the highest summarizes the uses of all.

The mineral or purely chemical kingdom, with its affinities, with its crystalline, liquid, and gaseous states, is the simplest manifestation of form and tendency, of energy and direction. By the mineral kingdom, it must be remembered, is meant not merely crystals, rocks, and ores, but all unvitalized matter, whatever its temporary condition.

This department of nature has been considered by most, even of non-materialists, as purely mechanical or machine like, with no trace of the self-centered will so evident as we go higher. The certainty with which the mineral Will (otherwise known as chemical affinity) is exercised has given rise to this impression.

In the vegetable kingdom the sub-consciousness of nature manifests itself most clearly.

The plant gives all the evidence of a consciousness of its own that its structure and its fixed condition allow. Its tendrils follow and entwine lines of support. Its shoots, and even individual leaves, will constantly readjust themselves towards the light, no matter how often displaced. Potatoes in a dark cellar will send their sprouts for yards toward the knot hole or crevice through which a solitary ray finds entrance. Roots nose out nutriment and will grow straight toward some dainty morsel; when it is reached they will follow its outlines closely. On the other hand, a wind-shaken tree on a crag hooks its roots over every ledge and into each crevice, no matter how barren, and thickens its bark on the side most needing protection.

At night plants sleep, and if deprived artificially of rest give signs of exhaustion. Sensitive and insect-catching plants have distinct rudiments of a nervous system which is affected by anæsthetics. Sensitive plants sometimes become so much excited by violent winds as to lose sleep for several nights afterward.

The animal, having powers of locomotion, is able to give evidence of consciousness that cannot be questioned. The development of intellectual

consciousness, or what is commonly called reason, is the object and highest attainment of the animal kingdom.

In the human kingdom intellectual consciousness reaches higher levels, and spiritual consciousness is developed.

In the evolution of the whole series, destruction and creation, disintegration and integration, go hand in hand and are opposite faces of the same thing. One looks toward the past, the other to the future. Each operation both of nature and art will appear under one aspect or the other, as interest or habit makes us look on the side facing the past or on that which looks toward the future. Each structure, whether natural or artificial, is a factory or tool which elaborates material for the uses of a higher grade, and wears away in this production; or, it is a package. In other words, each structure is a vehicle, a maker of vehicles, or both.

This may be illustrated by the destructive and constructive operations involved in building a house.

Trees are cut down and destroyed that boards, mouldings, and the elementary forms of wood work may be constructed. These are sent from the saw mill and await the further operations of the carpenter, who, as he saws and chisels would be looked upon, from the stand point of the boards, as a destroying angel, but from that of the master builder as a subordinate creative power.

The crystalline structure of the mineral is destroyed in the smelting furnace, that bars and sheets of iron or other metal may be formed. These again are destroyed in the manufacture of nails, screws, locks, and other hardware. These elements of construction are delivered in neat packages by the hardware merchant to the builder. The packages are broken up and the contents distributed as required.

In these operations we find destruction less and less radical as we ascend the scale, until the higher elements of construction are simply fitted into place after being divested of an enclosing case. The apt Scriptural illustration of "living stones" will occur to some.

We must turn to the living world for fuller illustration. The hard and crystalline rock is split and crumbled, destroyed as rock and crystal, under the influence of vegetable life. Its soluble elements are absorbed by roots; others as soil form a medium for nutriment. The gases of the air disappear as such, lose their mobility, and become parts of the solid structure; fluids are imprisoned in cells and sap vessels. The white sunbeams sink into the leaves, and the green rays only are rejected. What has become of all the energy conveyed by these vehicles?

A seed that a sparrow might devour evolves the giant red-wood tree, heaving a hundred tons of timber into mid air, withstanding the blasts of centuries.

It would be folly to suppose that the small germ contained this immense amount of energy, to say nothing of the annual crops of seeds produced by the same tree, each of equal capacity. The seed of the tree contained barely enough raw material, stored-up capital, so to speak, to form the first tiny pair of leaflets and a thread-like root.

It held something far mightier than the greatest store house of crude forces could contain; it held the idea of the great tree, a directive and guiding principle, which, though invisible and imponderable, was in touch with the material world through a point of matter. This idea by multiplication or reflection of itself could fill a continent with similar trees.

The idea or astral type creates neither energy nor matter, but directs the mindless energies of matter so that they seem to our material eyes to build up of themselves those great living temples in the construction of which "neither the sound of axe nor hammer is heard". How clumsy our machine and hand-made houses seem in comparison.

Animal life must depend upon plant forms and plant principles as food, for no substance unorganized by plant life is nutritious in the smallest degree. The consumption of flesh comes to the same thing, except that the labor of turning over and selecting from a considerable amount of vegetable matter has been performed by another set of digestive organs.

The mineral forms are altered or destroyed by the plant that the imprisoned forces may be stored and turned to account in its own structure. The animal kingdom, including man in his animal aspects, stands in the relation to the vegetable kingdom that the vegetable does to the mineral. At each transference there is a selection and rejection; finer forces are stored up and less crude material as we ascend the scale. New wants and affinities develop. The animal is content to feed, reproduce its species, and die. Many men are content with the same routine, or feel but vague and faint impulses for anything higher. A more advanced type of humanity spends body and life in the pursuit of ideas; the hunger of a growing something within directs the actions and experiences of the body and absorbs such of the results as accord with these higher affinities.

Let us go back to the grain of gunpowder which was taken as a familiar type of compactly-stored energy. This mixture, like other explosives, derives its peculiarity simply from the fact that the stored-up energy when let loose by combustion is expended suddenly; not that it contains more, or even as much as, hundreds of other substances; much of our food, for example. The affinities of most things cannot be let loose suddenly. There is a great difference between the bursting of a reservoir and the slow trickling away of its contents; but the same amount of horse power is expended in the end.

The tree slowly digesting mineral matter obtains the power which lifts

its bulk and spreads its leaves. It creates none. Gunpowder used as a fertilizer will furnish some of the elements needed in plant food, and the same energy usually expended in sudden disruption and destruction may be slowly used in suitable channels of construction.

Let us look more closely and we will find at each stage a triad or threefold aspect of the one. The affinities of matter are not blind. They are selective in the most exact and literal sense. Each element is but the working of an idea. The idea is *one* in all space; its multitudinous kaleidoscopic reflections give us the countless atoms distributed throughout space.

The will force guided by this idea is the energy of which so much has been said.

This abstract or ideal form and quality, and this will or energy, are both lodged in and manifested through something we call matter. Matter without these would be not only inert but unmanifested, therefore imperceptible and even unthinkable. No one of the three can be conceived to exist without the other two.

The Sanskrit terms for these three elements of existence are Prakriti, Purusha, and Fohat; the latter being the manifesting energy.

On all the planes of being we find this threefold unity. Each atom of matter has something corresponding to body, soul, and spirit.

Its selective affinities or ideal characteristics are its Purusha or Spirit, the basis of its being is Prakriti, its Body. The soul of the atom is the Fohatic force linking the dual or polar opposites of its being.

We marshal an army of atoms and call it a battery; the collective will-energy of this army, directed through a channel, is called an electric current.

Through all Nature the scheme of evolution must be threefold, corresponding with its triple unity. One part of it relates mainly to the physical side of existence, another to the spiritual, and the third or linking intermediate stream is the intellectual or Fohatic.

As said in the *Secret Doctrine*, "Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyani or Logoi. Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is."

Most students of evolution seek an explanation of its phenomena from the materialistic stand-point. Ascent of structure and intelligence appears to them due rather to a push from below than a pull from above. Some are forced above the heads of a struggling mob of life forms, or, in scientific language, "Evolution is due to the survival of the fittest in the struggle for existence among many spontaneous variations."

This idea, although of value in a limited way, cannot alone cope with the great problem.

If for the word "spontaneous," with its suggestion of accident, we substitute the word "Karmic", signifying cause and effect due to the free will of organism, this expression of the law of survival and progress is true in a far wider and less material sense than ever Darwin dreamed, and yet is not half the truth.

It will be found that the Eastern idea of Pralaya and Manvantara, of the periodic emergence of the universe from the potential and subjective condition to the actual and objective, gives a clue to a more complete philosophy, and will be accepted in time by many who now push it aside as a dream of the Oriental imagination.

The evolved and perfected men of a previous Manvantara, those who have survived the struggles and temptations of many material lives, have climbed heights that to us seem cold and shadowy, laden with the rich sheaves of knowledge and experience. Faithful in few things, they have been made "rulers over many things". The white ray of the Absolute manifesting through them in their realms of light and power is divided into prismatic beams of creative intelligence. They are the brothers gone before, whose "footprints on the sands" of a previous manwantara have encycled a great Round of existence.

We have seen that construction and destruction are opposite faces of the same thing. So are evolution and involution; the evolving creature feels more clearly the influence of higher planes as it rises. As its nature expands and *un*folds it *involves* or builds *into* itself the higher strength and light, becoming fit for still further progress. In its turn it becomes the transmitting agent to those lower than itself.

As self-conscious will develops, the being becomes responsible. The law of cause and effect reacting upon a responsible being is termed Karma. Even the shining Hierarchies of creative intelligence are linked to us by Karmic bonds, as we are to each other and to lower forms of life.

It is not as the survivor in a selfish struggle for existence that man becomes the crown of visible creation, nor is his intellect simply an envolved and superlative cunning which has enabled him to get the better of tooth and claw, and with club or rifle for a scepter make his throne upon the apex of a heap of combatants.

He does stand the highest visible representative of that chain or ladder of intelligence which above us is a path of light and below rests upon dull earth.

He is himself the way, the path, that ladder. Its rounds are man that has been, is, and will be.

Evolution, according to the Huxleys and Spencers of to-day, is but a jarring and aimless medley, without definite theme or movement.

As its truths reach us through the Theo-Sophia it becomes the true "music of the spheres," a majestic symphony, whose complex and perfect harmonies thrill through the cycles of eternity.

Japanese Buddhist Sects.

In Japan there are twelve principal Buddhist sects, all of them having different names and with different reasons for their inception. The chief priests of these met with Col. Olcott last year in friendly union for the purpose of seeing what could be done in the way of healing the differences which exist between the two great divisions of the church, and a short account of them it is thought will be of interest and value to the American theosophists.

I will name them in order and then tell of their different ideas in small space. They are:

The Ku-sha-shu, the Jo-jitsu-shu, the Ris-shu, the Hosso-shu, the San-ron-shu, the Ke-gon-shu, the Tendai-shu, the Shingon-shu, the Jo-do-shu, the Zen-shu, the Shin-shu, the Nichi-ren-shu. Many of these rely upon a certain book or books which give them their names.

The Ku-sha-shu is so called from the Book of the treasury of metaphysics which was composed by Vasubandhu or Se-shin. They have several other books, among which may be mentioned one which it is said was composed by five hundred Arhats or perfect men and is by name Dai-bi-ba-sha-ron. The various divisions of the inner man are given, and among them is a very peculiar property assigned to him and called Mu-hyo-shikin, which means "unapparent form". Though it is said to be formless, yet it is called form, and it means that when an action is done something relating to it is formed in the actor. The analysis of the faculties and other parts of man is very detailed. They say that all things are brought about by Karma except two, which are Space and Nirvana. It is also said that those who wish to be enlightened fully may be so in three births if they are assiduous, but if not, then it will take them sixty kalpas.

The Jo-jitsu-shu has a book entitled "The perfection of the truth". It has explanations of the Tripitaka as preached by Buddha, and is said to have been written by a Hindu who was a disciple of Kumarila Batta. The book is said to unite the best of many other schools of Buddhism. One peculiar view which deserves notice is that the past and future are unreal, but that as to things the present only is real. By meditation on the unreal character of things, even including the person himself, one obtains enlightenment upon the destruction of passion. They have many books, and of these there is one commentary of 23 volumes and another in two.

The Ris-shu was founded about 617 A.D., it is said, by Do-sen from China. Its basis may be understood from a quotation taken from one of the works of the founder. He says, "If a man does not practise the Dhyana and Samhadi, that is, meditation and contemplation, he cannot understand the truth".

The Hosso-shu divides the whole mass of the doctrines of the Buddha into the following: "existence, emptiness, and the middle path," and they say that the doctrines of the Mahayana school to the number of 80,000 can be put in these divisions. The sect is said to study as to the real nature of things, and its divisions are so very numerous as not to be admitted here. According to them a man has to live for countless kalpas in the right way before he can become a Buddha.

The San-ron-shu is named from their having three shastras or books which cover the whole teachings of Buddha during his life. They think that, as the object of Buddha was to teach people according to their several and different abilities to take the truth, therefore any shastra that will teach them may be preached from. But of course they only use the Buddhist shastras.

Next comes the Ke-gon-shu, and it like some others takes its name from a book, the Ke-gon-gyo. They think their sutra was preached by Buddha soon after his enlightenment, and that by right thought on perfect enlightenment a man will reach it. Other rules are those common to all Buddhism. The name of the sect may be also Great-square-wide-Buddha-flower-adornment.

Ten-dai-shu, or the sect founded on the mount of TENDAI in China, preaches the doctrine of "completion and suddenness". This of course sounds singular to ears not accustomed to these terms, but it means the completion of enlightenment and the immediacy of that state to all men. They say that if the disciple properly understands the secrets as to form and reason, he will become Buddha in this life even.

Shin-gon-shu sect also teaches that a man may reach to perfect enlightenment even in this life if he follows their doctrine, which is called the secret mantra. This latter is in respect to body, speech, and thought. A very notable method of this sect is this: if the doctrines are read lengthwise from top to bottom as in the writing of that country, then the apparent doctrine is known; but if the table of doctrines be read across the lines of writing, then the secret doctrine becomes known. This seems to be a very peculiar sort of cipher. This hidden doctrine is communicated to the disciples by the teacher. Lengthwise the gradual improvement of thought is explained, and crosswise the circle of the state of things is fully explained, and this is the secret doctrine. Without going into this it may be said to be a method of teaching very like that of Patanjali, in which the several sorts of thought are classified and directed to be got rid of, one by one, until the state of pure thought is reached. Thus the apparent doctrine drives away the dust of outer thought, and the secret one shows the inner truth. The final object is to know the source and bottom of one's thoughts, and thus to be able to reach the state of Buddha. There are many secret and curious things in the doctrine of this sect which it would be impossible to set down here from their great length. KYO-RYO-YA-SHA.

(*To be continued.*)

Which is Vague, Theosophy or Science?

It is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, "All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp".

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity. Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day acts the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that

there is such a thing as the soul, "for", he says, "no man has ever seen it, and none ever can; it cannot be demonstrated". With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is to-day as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for the astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this important matter. In Theosophy, however, on the other hand, although there is some vagueness with mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But let us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if theosophy is more vague then its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man* says, in speaking of Darwin's teachings and lauding them: "Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly*, or we say, *without aim, without design*. In place of an arbitrary act we have a necessary law of evolution. * * * A *mechanical origin of the earliest living form* was held as the necessary sequence of Darwin's teaching." Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the

smallest form we can see. There is not a single proof in present life whether mineral, vegetable, or animal, that such a result from such a begining could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind*, undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahmam and Mulaprakriti and Hosts of Dhyan Chohans, but we allege design in everything, and our Parabrahmam is no more vague than motion or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of theosophy, relating, as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN.

RECOGNITION AFTER DEATH.

[A PAPER READ BEFORE THE ARYAN T. S., OCT. 7, 1890, BY MISS KATHARINE HILLARD.]

Does Theosophy provide for the recognition and re-union of friends after death? is a question frequently asked by those who find it hard to free themselves from the conceptions of a material philosophy. Unconsciously they still cling to the present, and to the illusions of this world, and while imagining that they are thinking of a spiritual life, are, in reality, formulating only a sort of etherealised physical existence. To gain anything like a true view upon the subject, we must consider *what* it is that persists, and *how* it persists, and the question will answer itself.

In the first place, let us take for granted the sevenfold constitution of man, as divided in the *Key to Theosophy* into a fourfold nature. This gives us *1st, The Higher Self, i. e.*, "Atma, the inseparable ray of the Universal and ONE SELF, the God *above*, more than within us." This we instantly recognize as necessarily apart from any idea of mortality or personality.

Then we have as *2d, The Spiritual Divine Ego, i. e.*, "The Spiritual Soul or *Buddhi* in close connection with *Manas*, or the mind principle. Without *Manas*, *Buddhi* is no Ego, but only the atmic vehicle; that is, we must have the self-consciousness of the intellect before we can formulate the idea of "I" at all. Here we have, therefore, simply the union of spirit and intelligence, an abstract consciousness, again impersonal.

No. 3 is the *Inner* or *Higher Ego, i.e., Manas* or the intellect, inde-

pendent of *Buddhi*, or the Spiritual soul. This is the permanent *Individuality*, or the re-incarnating Ego. Here, then, we have individuality, a *separation* from other egos, but not yet the *personality*, or that "which weaves for *man* the garment that we know him by".

No. 4 of this division is the *Lower* or *Personal Ego*, *i. e.*, the physical man in conjunction with his animal instincts, desires, passions, etc., and the *lower Manas*, or baser half of the mind. These operate through the physical body and its astral double, and constitute altogether that which we call John Smith, but which clearer-sighted eyes know as the "false personality" of John Smith.

This fourfold division includes all the seven so-called "principles," except *Prana*, or the vital principle, which is, strictly speaking, the radiating force or energy of Atma, and permeates the whole of the objective Universe.

We have, then, two divisions only of which we can predicate *individuality*, and of these the first one has merely the individuality of the drops that compose the ocean, to our eyes without distinction, though we can think of them as separate drops. But if we had several bottles of sea water, each tinged with a different color, we could recognise one drop of each tint as it fell, and say to which bottle it belonged. Nevertheless it would not be the *water* that was different, but only the color, which enabled us to recognise the contents of the various vials. The bottles may stand for the physical body, the color for the Lower Ego, that is, the *personality* made up of the animal instincts and passions, and the lower half of the mind, those faculties that the higher animals share with us. If we once gain a clear idea of these distinctions, we must recognise that the change which we call Death can have nothing to do with the *Higher Self*, or God within us, nor with that abstract consciousness we call the *Spiritual Ego*, but that it severs the chain binding the *Higher Ego*, or the Intellectual Consciousness, the highest faculties of the mind, to the *Lower Ego*, or the lower faculties and passions belonging to and operating through the physical body.

What survives this change, then, can only be the highest and most spiritual part of our being, not those qualities which are inherent in the physical nature and must perish with it. There can be nothing left of that entity we knew as John Smith, for instance, but the inmost and highest side of his nature, a side, indeed, that perhaps he had never shown to us. His physical body *must* return to the elements which composed it, and with it all those passions and emotions, those idiosyncracies of taste and manner which were its offspring, and which together composed the visible being of our friend. This being dwelt with us upon our physical plane, and the trammels of matter, indeed, often prevented our realising that he was other than the character we loved and thought we knew. Perhaps some touch

of deeper thought, some flash of insight, may have come to us at some time, and for one brief instant we may have realised that the true individual belonged to a higher plane, and that only there we met his actual self, a self quite independent of all that bundle of physical characteristics that passed for the real man in the ordinary walks of life.

How possible it is even here to lose the sense of individuality, we can easily prove to ourselves by recalling some moment of deep emotion in a crowd—the one great burst of feeling that made the multitude shout "like one man," as the popular phrase is. They *were* one man, for the limitations of personality were swept away for those who, for the moment, had soared above the physical. There was no question of you or me, only the throb of one heart, the response of one mind.

So when John Smith leaves this world, he lays down forever the limitations of that personality he had worn for awhile, just as the actor leaving the theatre drops the "inky cloak" and sombre philosophising of Hamlet, and becomes his real self. He leaves the mimic stage to take up his true part in the great drama of life. John Smith, like the actor, goes into another world, and we, for the present, stay in ours.

And we long to know whether, when our turn comes to pass through the dark portal, we shall recognise our friend upon the other side, forgetting all the time that then we too shall have left our temporary selves behind. As well might Horatio wonder if he shall know and love Hamlet to-morrow. To-morrow he shall not be Horatio, but the man who played Horatio, and to-morrow night he shall be Cassio, and his friend Othello, and yet the *men* shall be the same. The difficulty is, that we think of ourselves after death as we are *now*, not as we shall be then. We forget that it is not Jones in the body who is to meet Smith in the spirit, but that both will be on the same plane. We project our physical selves into the spiritual world, and expect to remain unchanged in the presence of "a new heaven and a new earth". The friend who knew and loved John Smith passes, like him, beyond the bounds of personality and the limits of time and space. It is two freed intelligences that encounter, not two mortal men. When the Sadducees asked Christ whose wife after death should be that woman who had married seven husbands, they were told that in heaven is neither marrying nor giving in marriage, but there we are as the angels. That is, not only far above any question of sex, but existing as spiritual beings, whose intercourse depends upon no formulated speech, nor even flash of eye, but is that direct communion of mind with mind and soul with soul which marks the highest moments of the highest friendship here, when for a brief instant we dwell with realities and not with illusions.

The John Smith who has finished his brief day of life lies down to the sweet sleep of death, the night of pleasant dreams. The laborer shall be

worthy of his hire, and, having earned his rest, there shall come to him a season of repose interrupted only by happy visions, in which, unconscious of having died, he sees himself surrounded by all his dearest ones, and carries out his brightest dreams for the advancement of himself and his fellows. And as the actor who has played his part earnestly and with all his might finds some trace of it lingering about him as he leaves the theatre, and perhaps plays it over again in his dreams, so the being we call John Smith finds something of his last personality clinging to him during the rest of Devachan and coloring all his visions. Meanwhile, as we read in the *Key*, p. 150, love beyond the grave has a *Divine* potency which re-acts on the living. The love of the man for his wife, of the mother for her children, will continue to be felt by them, because "pure divine love has its roots in eternity". It will show itself in their dreams, and often as a protection in times of danger, "for love is a strong shield, and is not limited by space or time".

And having in the rest of that quiet night beyond the grave enjoyed the reward of all the good deeds done in that brief day we call life, the inner or Higher Ego of the being we knew here as John Smith takes up the burden of his Karma again in some new part, a part assigned to him by no arbitrary selection, but the inevitable consequence of the way he has played the former ones entrusted to him.

Meantime we must remember what Mr. Sinnett has so well said in his paper on "The Higher Self," v. *Key*, p. 173. "The process of incarnation is not fully described when we speak of an *alternate* existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping entirely from the one state of existence to the other. The more correct definitions of the process would probably represent incarnation as taking place on this physical plane of nature by reason of an efflux emanating from the soul. The Spiritual realm would all the while be the proper habitat of the Soul, which would never entirely quit it; and that non-materializable portion of the Soul which abides permanently on the Spiritual plane may fitly, perhaps, be spoken of as the "HIGHER SELF." (Or *Atma*, not to be confused with the *Spiritual Divine Ego*, which is *Buddhi—Manas*, or the *Higher Ego*, which is Manas.)

So, behind the different parts he plays, abides the actor's real self, watching what he does as Hamlet or Othello, and as unaffected thereby as a man upon a mountain top bathed in sunshine is by a thunderstorm rumbling below.

This is the broad outline merely of the theosophic teaching on the subject of re-union after death. That the common idea of a recognition of a physical being by a physical being cannot stand a moment before the test of logical analysis, can easily be proved. An *embodied* spirit it must be to be recognised, and an embodied spirit, however ethereal that body may

be, is still linked to matter, is not yet free from the bondage of this death. And a body, moreover, involves the conceptions of space and time, both incompatible with the idea of pure intelligence.

Then again we are inevitably confronted with this dilemma. Either the personality is arrested at the moment of death, or it is not, and in either case a great gulf ever widens between the dead and their beloved ones. A young mother passes away leaving behind her a new-born infant, and that child, who has never known his mother, grows up to enter the spirit-world, perhaps as an old decrepit man, far older than the mother who bore him.

Or if we hold with the majority of our spiritualistic friends that the spirits of the departed continue to grow in the next life, and to keep pace with us here, the proposition is even more unthinkable. To grow implies accretion and disintegration, and accretion and disintegration imply matter, subject to decay and death. They imply more; some process of assimilation akin to that of earth, as far as regards the body; as regards the mind, some process of accumulated experience, registered facts, mental attrition. Again the concrete enters: conceptions of space, of time, of motion are involved. Nor, granting these, would the results of such a theory be really satisfactory. The mother who loses her baby wants that baby back again; she does not want, after *long years of waiting*, to be confronted by that child grown to manhood. And then where is that growth to stop? And by what strange process of reversion are the decrepit to become young again? And why should our conceptions of time, founded on the revolutions of our sun and moon, hold good in a spiritual world, "where there is no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it." Those conceptions of time are proved to us here and now to be absolutely false, a mere illusion of our senses, as we know by the experiences of our dreams and of all strong feelings and earnest thought: why, then, should we predicate them of a higher sphere than ours?

And, moreover, with time our desires change; because born of the physical nature, they alter with its alterations. The friends that left us when we were children and they were children, could not be our friends to-day. Should they return to us, we should realise that our memory of them is the child's memory of a child, and not the image we hold dear. It is only the immortal that changeth not, in whom is no variableness neither shadow of turning.

There is a deeper meaning in the story of Rip Van Winkle than we ordinarily see therein. When the old man wakes from seeming death to return to his home, he can recognise nothing: all the old landmarks are swept away, all the familiar faces gone, and the only thing that has survived the years is the love in the heart of his child. "For love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they

shall cease ; whether there be knowledge, it shall vanish away. But when that which is perfect is come, then that which is in part shall be done away. Then shall I know even as also I am known."

And if even now, in rare and noble moments, we catch glimpses of those higher spheres in which our spiritual selves perpetually abide and hold communion with each other,

—"meet
Above the clouds, and greet as angels greet,"

if even now we know that all of good, all of true, all of beautiful in those gone before is with us still and ever shall be, can we not learn to realise that, once set free from these physical limitations, this consciousness shall but deepen and intensify? This is the true recognition, this is the union not to be broken by distance or by death, of which Christ said: "At that day (when the Spirit of Truth cometh) ye shall know that I am in my Father, and ye in me, and I in you."

A Theosophical Catechism.

FOR THE USE OF CHILDREN.

LESSON II.

1. Q. You spoke of the Secret Doctrine in our last lesson. What did you say of it?

A. That theosophists believed it to contain more theosophical knowledge than any other body of teaching.

2. Q. By what other name is the Secret Doctrine sometimes called?

A. The Science-Religion.

3. Q. Why?

A. Because it is science and religion in one.

4. Q. What do you mean by Science?

A. The search for facts or laws in nature.

5. Q. What do you mean by nature?

A. The universe as we know or may know it.

6. Q. What do you mean by religion?

A. Obedience to divine laws.

7. Q. Where are these laws to be found?

A. Throughout all nature.

8. Q. What then does this Science-Religion do?

A. It teaches divine laws, the search for them, and how to obey them in our lives.

9. Q. You speak of divine things or laws. What do you mean by that?

A. Divine things are those that belong to the world of causes.

10. Q. Is the world which we see around us a world of cause?

A. No. It is a world of effects.

11. Q. What is a cause?

A. Something which makes or moulds. Causes are invisible spiritual forces.

12. Q. What is an effect?

A. Effects are visible results produced by a spiritual invisible cause.

13. Q. Can you give me an example of this?

A. Heat is caused by an expansive force. Cold is caused by a contractive force. We do not see the forces, but we feel heat and see it when it bursts into fire. We feel cold, and see it when it condenses into ice or snow. Heat and cold are effects; the forces which contract or expand are causes.

14. Q. What, then, lies within the visible world of effects?

A. The world of causes, invisible to the ordinary eye.

15. Q. What do we learn in studying Theosophy?

A. The Science of cause and effect.

16. Q. Why is such knowledge divine?

A. Because it teaches us to know those causes through which all the worlds came into being.

17. Q. Can you tell me how many principal teachings the Secret Doctrine contains?

A. Three.

18. Q. What is the first?

A. That there is one universal eternal principle of Being or Life, from which proceeds all that exists.

19. Q. Name the second teaching.

A. The absolute universality of the law of periodicity, or action and reaction, ebb and flow.

20. Q. Can you give another name to this law?

A. Karma, or the law of action and reaction.

21. Q. What is the third teaching?

A. The identity of all souls with the Oversoul.

22. Q. What do you mean by that?

A. That there is one universal Oversoul, or soul of the world, and that all souls are identical with, or united to and in, that soul.

23. Q. Do you mean the souls of men?

A. No. I mean the souls of all creatures.

24. Q. Why are these three teachings so important?

A. Because all other knowledge rests upon them.

25. Q. Explain what you mean by the souls of all creatures.

A. I mean that all nature is ensouled. That is, everything has a soul of its own kind and a knowledge or instinct of its own kind.

26. Q. Why so?

A. Because the universal soul is everywhere. It is in every point of the universe. It is in all bodies and knows all things. The soul of the ant and the soul of a man are not alike, but both are in and a part of the soul substance that is everywhere.

27. Q. Do you mean as each drop of water is part of the ocean and is yet itself?

A. Yes.

28. Q. There is one great truth which we learn in these three teachings. What is it?

A. Universal Brotherhood.

29. Q. How do we learn this in the first teaching?

A. That teaching shows us one divine principle of Life, from which all things proceed. It alone never dies. Since all things, creatures, and men came from it, the one, all created things are its children and all are brothers.

30. Q. When you say universal brotherhood, do you mean the brotherhood of human beings only?

A. No. I said *universal* brotherhood. The word universal includes all things which came forth from The One.

31. Q. But we see many kinds, such as stones, plants, birds, beasts, men.

A. That is because the world soul enters first into the elements, such as air, fire, water, and then into the mineral, vegetable, animal, and human worlds. Each soul spark goes through all things thus, and slowly reaches perfection. But in the beginning all came forth from The One, and in the end all will return there.

32. Q. Explain this further.

A. The only real, the only eternal is The One. And as all things began and end there, that unity or oneness of soul is their only real state. Souls may change their bodies or dwelling-places, for these are not lasting. They pass away. They are unreal. Soul-union with the all is the only real state, so universal brotherhood alone is real.

33. Q. How does the second teaching, that of the Law of Karma, display Universal Brotherhood?

A. It shows the universe as governed by one great Law. That Law applies to all that exists and knits all worlds and creatures together: all things are the children of this Law.

34. Q. How does the third teaching display Universal Brotherhood?

A. It shows that all souls rest in and are parts of the universal soul.

35. Q. What then seems to be the first fact of life?
A. Universal Brotherhood.
36. Q. Can you give it another name?
A. The spiritual identity of all Being.
37. Q. What does that mean?
A. That all came from Spirit or the Great Breath, and all will return to it.
38. Q. If it is true that we are all brothers, what should this teach us?
A. It should teach us perfect justice in all things.
39. Q. How best can we display justice?
A. By mercy, pity, and love. We should do in all things and to all things, even to the very least, as we would be done by.
40. Q. Can you tell me what other teaching is contained in these three?
A. Reincarnation.
41. Q. What is meant by Reincarnation?
A. That the soul enters into many bodies and lives many lives in such bodies.

J. Campbell Ver Planck.

The Reincarnating Part of Us.

It hardly seems possible for an ordinary student, one who has not closely inspected or received special instruction in Theosophic lore, to contribute any valuable material to a discussion of the "Seven Principles", or, indeed, of any topic of which no more is known than has been disclosed in books equally accessible to all. In such cases, perhaps all that can be done is to show probability through analogy, or to cancel a difficulty by proving that it inheres equally in every other theory, or to analyze some one section more closely than has been done in books, or to make suggestions tending to simplify the teaching.

I think that one of our greatest puzzles is to form a clear conception as to what part of us it is which reincarnates. The difficulty is found in the middle region, if we range the Principles in a line. On the supposition that pure Spirit is the 7th, it is seen to be everywhere and all-enduring, and not therefore entering into this question. Several Principles at the other end of the line are as readily disposed of. The body is evidently an affair of one incarnation, disintegrating at the end of it, and its elements scattered through Nature. The Life-Principle—Prana, Jiva, call it what you will—is understood to flow through all substance, and is not a constituent element of any individuality. The Astral Body is material, and, like the physical body, ultimately dissolves. No one of these three lasts over till, or is reproduced in, a later birth. Nor is it difficult to perceive that the Animal

Soul has a transient endurance, at all events in part. So far as it represents purely physical desires—hunger, lust, and the like, it has no existence apart from a body. The bodily needs seem thrown back upon it, as it were, inciting it to action and thus reinvigorating the carnal forces. After the separation in death takes place, the immediate stimuli are absent, and then only memories of enjoyment can remain. Even these, so far as a physical brain is essential to conserve them, must abate. All, therefore, that is rooted in, or conditioned upon, or attached to, a fleshly body must vanish with it.

And now we come to the 5th Principle, the Human Soul, described by Mr. Sinnett as "the seat of reason and memory". Scientific men agree that memory is an indestructible faculty. If this be so, it would seem that the Principle wherein it has its seat must likewise be indestructible. We are told, however, by some Theosophical writers that memory is a perishable faculty, and that reason is only a minor, temporary gift, the tool of a higher endowment which is to obscure and succeed it. One finds difficulty in each of these propositions. If memory, however suspended or in abeyance as to previous incarnations, is not an inherent part of the Ego, an Adept, surveying his past, can find it only in impressions made upon the Astral Light. But how, without memory, could he connect such pictures with himself, and what value would they have to him if destitute of that connection? One may go even farther. Memory is what practically constitutes identity, for we only know ourselves as being the same person born long ago through the successive incidents and eras which we recall. Obliterate these, and we should be as unable to identify ourselves with the personality of 10, 20, 30 years back, as we now are to do so with the personality of a past incarnation. What, too, would become of the knowledge, the experience, the mental skill garnered through life, if there was no permanent faculty to conserve them? It is not enough that their essence be extracted in Devachan: our nature, higher than any semi-material ether, can hardly be less gifted than an Astral Light. It would seem that there must be in this 5th Principle a power of permanent conservation of all events and processes, and a further power of reproducing them under the appropriate conditions; and this agrees with the three-fold analysis of memory by nomologists, for they give as its third element "reproduction". The contents of memory might be kept intact, even if the reproductive power was at any time suspended or inoperative.

Nor does it seem probable that reason is but a transient and imperfect tool. We know it only in its earlier stages and in its human manifestations. And yet Holmes suggests that from the contemplation of a pebble an Archangel might infer the whole inorganic universe as the simplest of corollaries. What limits can we put to intelligence? Some of us have read the editor-

ials of country newspapers, have undergone sermons from young divines, have overheard the babble of shop girls in a street car, have been tortured with drivel in private life, and yet have heard lectures from Prof. Tyndall, thus realizing the possibility of antipodes in human thought; but shall we say that there are not intelligences as much in advance of his as is his beyond those? The truth is that all human powers are yet little more than embryonic. Marvellous as they are to us, they must be trivial to beings of unbroken growth, beings to whom our little lives of 70 years seem utterly ephemeral. And where is this to stop? Radiating from the Supreme Spirit, All-wise, All-knowing, and All-powerful, there must be rank upon rank of intelligences, infinitely varied in capacity and strength. The two elements in wisdom are information and judgment, and from that combination in its perfection must come a descending scale, the lowest terminus whereof we see, but how slight a distance above it! As we ascend it in our own evolution, we shall doubtless drop many processes that are clumsy and dispense with many aids that we have outgrown, and yet the original faculty may still persist, not discarded, but amplified and enriched, freed from limitations and stimulated by exercise. What should we be without reason; what would it be without memory?

Evidently, however, the immortal part of man is not to be found in intelligence alone. An undying intellect might of itself be mischievous or evil. Its complement must be in the moral or spiritual nature, which, still immature now as is the mind, may expand to equal proportions and make the whole symmetrical. Thus the intellect becoming more strong, and the moral sense becoming more fine, each correcting and guiding the other, the human soul and spirit, the mind and the higher nature, the brains and the heart, the God-given and the God-seeking, may in conjunction develop along the way to which there is no end. Perhaps this is what is meant by the Theosophical injunction to "unite the Manas with the Buddhi":—at all events it is an intelligible interpretation.

If these two, united in whatever proportion and in whatever degree of evolution, constitute the Ego of any particular man, the combination is that which reincarnates. But it does not follow that the new incarnation exhibits the combination in all its fulness or with all its phases. Sometimes the intellectual element may be dominant, or even only a part of it; as where a genius arises in some special field, or one intellectual gift is more marked than the rest. This would account for a Macaulay in letters or a Verdi in music. Sometimes the moral element is in the ascendant, and then we see a Howard in philanthropy or a Paul in missionary ardor. Sometimes the spiritual nature so dwarfs all else that life is but one long aspiration, as with the mystics. But all the round must be traversed, or the Ego would have a development incomplete.

If this is the true view of the reincarnating part of us, one important consequence seems to follow. Theosophical authorities have been somewhat cautious in defining ultimate destiny, intimating, indeed, that there is a state known as Paranirvana—"beyond Nirvana", but not usually saying more than that Nirvana is not eternal, since it ends with a Manvantara, and that human spirits absorbed into the Divine fulness pass with it into Pralaya until the reawakening. Two questions at once arise: Do they lose consciousness during that era, and, Do they begin a new round of embodiments after it? If they begin a new round of embodiments, the implication is that there is no finality in that mode of evolution; and while the improbability of such a theory, and the strong repugnance all of us must feel to an eternity of incarnations, do not constitute more than an *à priori* argument against it, its force is very strong. If they do not, as would seem far more likely, how is Paranirvana attained? And what about the loss of consciousness during Pralaya? The "sleep of Brahm" may be a mere metaphor to indicate a suspension of world formation, and it is quite conceivable that a purely spiritual sphere of thought and action would meet all needs of a perfected being. But if it means, as its use generally seems to, a cessation of all interior as well as exterior function, a Theosophist may well demur. A comatose God is not an inspiring conception, even if one is able to contemplate it with entire gravity. Unconsciousness in the Supreme Being of a universe in which every other being was conscious would be strange enough during a Manvantara; but if you predicate it during a Pralaya, you make the Pralaya unending, for what is there to rouse up the Unconscious and induce a new Manvantara? It will not do to say "The Law of Cycles", for "Law" implies a law-maker, and what law-maker can be above the Supreme and impress his will thereon? Periodicity of manifestation may be, and probably is, a Law, but it is a law only frameable by the Supreme, and if the Supreme has Himself lapsed into unconsciousness, how is the Law to be made operative? One cannot escape from these difficulties by metaphysical juggles, or by terminology, or by mere appeals to authority; and, indeed, it is hardly worth while. I regard this as one of the many cases where discrimination is one of the most valuable tools in a Theosophical equipment, and where a Theosophist will be all the better for making use of it. In fact, a measure of eclecticism is healthful to an adherent to any system, for without it he is apt to lose sense of proportion and to become a partisan where he should be a freeman.

But what other conception of the distant future is preferable?, one may ask. I should say, a conception which preserves all the results of reincarnations, and forbids a suspension of conscious, intelligent life to either Divinity or to human spirits made Divine. Worlds and systems may wax and wane, yet the Great Architect of the Universe be unaffected by their

changes. Numberless egos, having advanced through repeated incarnations beyond the limits of human imperfection, reach and are pervaded by that unlocalized, impersonal Being whom we may style the Central Sun. The self-element purged away, yet the individuality preserved; consciousness no longer imprisoned, but free like the ether; the dew-drop restored to the shining sea after its wanderings over the earth, yet in some strange way its identity unsacrificed; these Egos, made a portion of the Divine, have not attained all knowledge or found an end to the endless. Like the asymptote to the hyperbola, they may be continually approaching a finality, yet never reach it. No number of Manvantaras can exhaust the resources of infinity, and these tireless intelligences, one as considered from without, many as seen from within, may forever find scope and action. What need have they of a Pralaya, a periodical state of coma, required neither by logic nor by languor? They depend on no material worlds for their interests and being, and in the long eras when formative powers are in abeyance have still the Divine life which never slumbers or wanes. Time, as all other limitations, has passed away, and there has succeeded to it a being which is unconditioned, unbroken, and Eternal!

You may say that these thoughts are only a speculation. Certainly; as must be every other theory concerning the mode of the Divine existence or the nature of human life after its restoration to its source. These topics lie beyond the reach of finite faculty: the finite cannot possibly apprehend the Infinite. No better preparation can possibly be given to any student of spiritual things, be he Eastern or Western, than a careful reading of Mansel's famous *Limits of Religious Thought*. Herein is shown with unanswerable logic that we hardly enter upon examination of Divinity before we are confronted with hopeless and endless difficulties. The terms "Infinite" and "Absolute" contradict each other; every process essential to an inspection of the Divine brings us to a dilemma, each prong of which is an absurdity or a contradiction or both; we are beaten back, confused, paralyzed at every new step. There is perhaps no more lucid portrayal of the limitations of human thought. And it is simply because the finite is incompetent to grasp the Infinite. This must be equally true of all grades of the finite, for all fall short of infinity. A Mahatma is just as powerless to analyze the Supreme Being as you or I; not because he is not vastly greater than we, but because he as truly lacks the one essential to define God,—Godhood. He is still finite, that is, with a limit or end: God has no limit, no end. His conceptions are grander and fuller than ours, yet not herein more accurate, for no accuracy is possible. Hence of this region there can be no teacher, for a teacher who does not know is a contradiction. We may reverently accept the vast stores of knowledge acquired by those revered souls in Their æons of development, and learn invaluable truths of the con-

stitution of the universe, the earth, and ourselves; but the nature of the Supreme Being and the method of life within must ever be speculative, and we owe no allegiance to speculation. All that can be done is to present in symbolical or analogical form some thought which reflects a possibility of the reality, but if that is unsatisfactory or objectionable, neither reverence nor duty exacts our acceptance of it. Mahatmas, Adepts, chelas, students, all here stand on common ground, for all are dwarfed to likeness in the presence of the Infinite.

Perhaps for that very reason we all can give our views without presumption. And so it comes to pass that the same evening at the Aryan Society which witnesses a quotation from the *Secret Doctrine* witnesses also a free discussion on the seven-fold division of man and a paper on his continuing essence and its eternal progress. ALEXANDER FULLERTON.

LITERARY NOTES.

THE WONDER LIGHT AND OTHER TALES. These stories are for children. The author is Mrs. J. Campbell Ver Planck, whose articles have always benefited those who found them in the PATH. There are seven stories, in all of which little Carlo is the child around whom they revolve, and whom Uncle John teaches many things which every child ought to be taught. They are all charmingly written. Within their limits are treated those great laws of nature—Karma and Reincarnation. Lessons of love, incitements to a noble life, and an unfettered view of the place of the human being in the Cosmos are opened before all children—young or old in years—who may read them. The Wonder Light shines upon Carlo at night. The child asks it what it can do, and in a silver voice the reply came, "I can shine." Then Carlo, wanting to know what else it can do, is told the Light can sing so that its song makes forms of beauty grow and worlds appear. Fohat in his playground shows the child some of the great operations of nature in a way that will remain in Carlo's mind till he dies; and after that the Bubbles of the Breath illustrates Reincarnation and our inner constitution. Although some people think these stories are too advanced, such an idea is due to the age of the objector, since children, fresh from that Wonder Light itself, understand the language of the soul in the book, and will, we venture to say, call for a repetition over and over again of these tales. This is the test. (*The Path*, 132 Nassau St. N. Y. 81 pages, cloth, 50 cts.)

T. SUBBA ROW'S WORKS. Col. H. S. Olcott has received authority from the family of our lamented brother T. Subba Row to collate and publish his works. His name is known to us chiefly through his lectures on the *Bhagavad Gita* delivered at Adyar conventions. Could his works be in fact collected, including that which he gave to others and published by them without credit, we should have an interesting and valuable collection. Col. Olcott thinks the price of the work ought not to be above two rupees, say $1.00.

THE BALTIMORE AMERICAN, Baltimore, Md. reprints the whole of Mr. Wm. Kingsland's "Theosophy and Dogma", recently published in *Theosophical Siftings*, prefacing it with a commendatory notice of the Hermes Council Branch.

THE GOLDEN GATE of San Francisco prints in full Dr. Jerome A. Anderson's very able paper, "After Death—What?" read before the local Branch.

THE NORTHERN LIGHT, Tacoma and Seattle, Washington Terr., gives its readers the address delivered by Rev. Wm. E. Copeland before the late *ad interim* Convention at Santa Cruz. It excellently well expounds the never-to-be-forgotten truth that Theosophy means action for others, not mere personal culture, and only fulfils its mission when thus active.

TEA TABLE TALK.

The account of Antonina, in a previous Tea Table, was received with so great pleasure by many readers, that these will doubtless be glad to hear more of our little friend. A relative writes: "I had hoped to go to X— and thought I would then gather some more notes about Antonina * * but I can now tell you one more thing she said which I consider the most wonderful of all. One morning she was lying in bed talking with her Mother about this Pillakatuka, explaining about its uses and so forth, and finally worked up to this :—'And when you are asleep you know it goes up to Heaven, and then you seem as if you were dead, but you aren't, you know!'

'Why, what does it go there for?' asked mamma.

'To get something to eat; of course it can't eat what we do,' was the ready reply. (As if she knew it fed upon heavenly ambrosia. J.) 'And when we *really* die, the Pillakatuka goes to Heaven and stays there.'

'And what does it do there?', was mamma's next question.

'Oh! well, you know, it doesn't stay there very long, because your Pillakatuka has to keep working all the time, so in a little while it comes down to earth again, and goes into another human being, and then it just goes on working here again.'

Then, while mamma kept silent from sheer amazement, Antonina went on after a moment's pause, rather slower than before. 'And Jack's got a *kind* of a Pillakatuka too' (Jack is our lovely setter dog, her great friend and playmate). 'And when Jack dies, his Pillakatuka goes to Heaven too, and perhaps, *perhaps*—' (with her dear little emphasis) 'next time he'll be a man.'

Now what do you think of that, Mr. Julius? If Antonina had said those things to me, I don't know that I should have been willing to believe my own ears, but, as they were said to her Mother in the presence of an Auntie, neither of whom is in any way a Theosophist, and as each told me the same thing at different times, I feel we have a *right* to believe it. I must say that outside of these occult speeches Antonina shows a most remarkable intelligence, demonstrating that she is capable of great mental development in the

future. Let me tell one little anecdote to show what I mean. During the Harrison canvass, when Antonina was barely *three* years old, she was playing in one corner of the room in which were seated her grandmother and one of her sons, Antonina's Uncle S. These two were talking together, and S. began to joke a little with his mother, who is a most enthusiastic republican. Said S.: 'Weren't there ever any democrats in our family, Mother?'

'*Never*' was the indignant response. 'Oh! I guess there must have been one somewhere,' laughed S. 'There *never* was,' said his mother. 'Oh! well,' she continued, 'there was my Uncle Joseph who had always been a republican and always voted that ticket, and one time—well—he felt he didn't want to vote or—well, he hardly knew what to do and——.' 'Why didn't he be a Mugwump?' interrupted Antonina with her little giggle. There was that baby, three years old, taking in the whole situation, and fairly laughing at her Grandmother's dilemma, and I think it was as bright a thing as a baby ever said. Think of her realizing that, if a man had been one thing and didn't quite want to go over to the other side, there was a third party where he could rest with an easy conscience."

The unconscious theosophy of children possesses very great interest for almost all students, and we should always be pleased to hear more from the little people. Few are the hearts that do not warm to a child. These sayings of Antonina have been copied, in one instance by a great metropolitan daily, and so her gentle message is borne far and wide. It is interesting to speculate upon the Karma which makes such early recollection, such early teaching, possible. All blessings on the little head at once so simple and so wise.

Writing at the desk of a friend, I saw hanging above it a slip of paper containing these words:

"If I think of the world, I get the impress of the world.
If I think of my trials and sorrows, I get the impress of my sorrows.
If I think of my failures, I get the impress of my failures.
If I think of Christ, I get the impress of Christ."

This sermon needs no addenda from my hand. It bears truths of the deepest order home to the heart. Reading it, and wondering how I could frame some rule of action which would tide me over the many mistakes of both action and inaction, I seemed to hear the inner voice make this reply:

"When doubtful, ask thyself this: What would Buddha do?"

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

LOS ANGELES T. S. has been favored with a visit from Count Wachtmeister, son of the gracious lady who has so long and devotedly ministered to Madame Blavatsky, and whose gentle courtesy so adorns the London Headquarters. The Count addressed the Branch upon the Theosophical societies in London and Germany, and described their work. As he is making a tour of the world and proceeds eastward from California, the Atlantic Branches may hope to see him, to welcome him, and to hear from him.

AURORA T. S., Oakland, Calif., has adopted Resolutions of confidence in the Founders and condemnation of their slanderer.

THE VICE-PRESIDENT OF THE KRISHNA T. S., Miss Annie Wolf, delivered a lecture in Philadelphia, Oct. 4th, on "The Theosophical Household in London", and gave many particulars of the life there and of Madame Blavatsky.

CINCINNATI T. S. has rented two fine rooms at 330 Race st. for a local Headquarters, and formally opened them on Oct. 5th. Dr. Buck stated that "the object of the present Theosophical Society is not only to aid individuals but to carry the *organized* T. S. well into the next century, so that in 1975, the beginning of the close of the next cycle, and the coming of the next great teacher, a Society will be formed, a literature already extant, and a people to whom Theosophy shall be familiar and acceptable". He thus closed his brief address: "In a few years Madame Blavatsky will be regarded from a very different standpoint, and her work judged more justly than is done to-day. Then people will repent their folly and foolish animosities, and regret lost opportunities and their lack of discernment." Dr. Buck later read a paper entitled "Life and Light", which will be issued in time as a "Branch Paper".

Open meetings will be held on the 1st and 3d Sundays of each month at 3 P. M. and for these a special program of topics has been prepared. Invitation cards have been provided, and a door-sign announces days of open-meetings. On other Sundays short papers on helpful subjects will be read by members and illustrated from *The Secret Doctrine*. Much enthusiasm is already felt, and all agree that the new departure means larger life and work. One lady, not yet an F. T. S. though a natural psychic and a born Theosophist, has greatly aided to establish the Headquarters, and also the Tract Mailing Scheme in Cincinnati. The essays and topics arranged for are these: Oct. 19th, Rise and Progress of Theosophy; Nov. 2d, Karma, Reincarnation, and Practical Theosophy; Nov. 16th, Polarity, Duality, Unity; Dec. 7th, Magnetism, Mesmerism, Hypnotism; Dec. 21st, Religion of Buddha, of Christ; Jan. 4th, 1891, Theosophy in Literature, Selections from *Bhagavad Gita* and other Sacred Writings; Jan. 18th, Oriental Poetry and Religions, with selections from the poets; Feb. 1st, Religious Music of various peoples, with illustrations; Feb. 15th, Comparisons of Eastern and Western life; Mar. 1st, Theosophy, Spiritism, and Mind-Cure; Mar. 15th, Alchemy and Astrology; Mar. 29th, Solar and Lunar Cycles and Symbols; April 5th, Influence of the Zodiac on the Religions of the world; April 19th, Mahatmas and Adepts; May 3d, Evolution; May 17th, The Constitution of Man. Afterwards, Miscellaneous selections and discussions.

The PATH and the General Secretary and the whole American Section greet this new and noble enterprise. The topics announced will probably excite the interest not only of Theosophists but of the general world of culture, and one may well expect to find audiences of an exceptionally high type. In fact, if these topics are treated with the ability foreshadowed in their selection, one result may be that hearers will thirst for more, and will ask entrance as

a favor to the private meetings whereat Theosophy as a living principle is expounded. The delightful news from Cincinnati should thrill through all other Branches, stimulating the active and arousing the sleepy, —for there *are* some sleepy, even at this period of the cycle.

THE GENERAL SECRETARY has received with thanks a gift of $20 from H. A. V. of England, $10 being for the Tract Mailing Scheme and $10 for the office expenses. All Americans who look to England for their models of deportment are now provided with one most unexceptionable, most beneficent, and most worthy of limitless imitation.

LIGHT T. S., Fort Wayne, Ind., has secured a well-located and commodious room, and held its first meeting therein on the 10th.

THE BROOKLYN T. S., in addition to its Thursday evening meetings, held at 164 Gates ave. has started a Monday evening class for the study of the standard Theosophic books. Both members and non-members attend these classes, meeting in the parlors of 166 Gates ave.

THE CHICAGO BRANCH began its Fall meetings Oct. 4 in Liberty Hall, National Union Building, on Adams Street. The new quarters are much larger and handsomer than the room formerly occupied in Central Music Hall. The Branch loses the services of its indefatigable Secretary, Miss Gertrude Piper, who has removed to New Mexico on account of her health. Miss Kelly is acting as Secretary temporarily.

LOS ANGELES T. S. on Sunday, Oct. 5th, held the first public meeting in the new rooms recently rented and furnished by the three Branches in that city. Every seat was occupied, some persons stood, and others left because unable even to enter. The President, Mrs. Eliz. A. Kingsbury, gave a few words of welcome, followed by a fine violin solo by a young lady. Miss L. A. Off then read a paper, and Mrs. Kingsbury spoke for half an hour on Theosophy. A recitation from Edwin Arnold closed the evening.

Mrs. Kingsbury, the energetic President, has a Monday evening gathering of students at her house, designed for beginners and treating of elementary topics. On alternate Thursday evenings the Branch meetings are open. These activities are already having encouraging results, and the PATH hopes to record many pleasant items during the coming winter.

BLAVATSY T. S., Washington, D. C., has elected as President Mr. Reavel Savage, and as Secretary Mr. Chas. O. Pierson, Room 59, War Department, and has removed its Headquarters to 711 14th st., N. W.

INDIA.

BRO. RICHARD HARTE has been lecturing in India upon *Hypnotism*, and his reception has been gratifying. As Bro. Harte was always anxious to give advice in the supplement to the *Theosophist* when he had charge of it, we will now in good humor return these compliments. We would suggest, then, that after the first paper on this subject our brother should constantly dwell on the dangers of hypnotism, about which he only knows what he has collated from the works of experimenters who know nothing more than the mere outside of this moral dynamite.

Hypnotism is degrading to those who practice it, as well as to the unfortunate subjects. If its practice be brought about among our fellows it will do more harm to the Theosophical cause than forty quarrels in the Society.

COOCH BEHAR. The Maharajah—great king—of Cooch Behar, who is also aide-de-camp to the Prince of Wales, has started a Branch T. S. there and thanks Col. Olcott for opportunity to do so.

THE POWELL TABLET—A memorial to the late C. F. Powell, an American F. T. S. who died while working for the Society in India, has been mounted in cedar and hung in the Adyar Library.

THE PERMANENT FUND. It seems that the British Section and Col. Olcott misunderstand each other about this Fund. It is one which is invested, the interest only to be used. As it is "dead money", doing no good whatever, the Britishers want steps to be taken, if possible, to release it for active work. The Colonel takes this as a request for him to coolly draw it, and therefore refuses to commit a felony—which, however, no one wishes. We wonder if either side has thought to ask competent counsel whether steps could not be taken to get consent from all donors and the Society to the freeing and use of this money. Of course if the legal opinion should be that no steps of the kind are legal or proper, that would end the matter and preserve everyone's temper and dignity. A grave question also hangs over this fund, which is, that if Col. Olcott died, the Society being unincorporated, would not the whole deposit escheat to the English Government? We are not in favor of increasing this fund, as we think that present means should be used in active Theosophical propaganda by engaging good Theosophists to lecture, and the like, leaving the future to take care of itself.

INDIA'S APPRECIATION. The immense work done for India by Col. Olcott is now being recognized there. The *Indian Mirror*, one of the foremost papers, just prints a long editorial calling upon India's sons to see to it that Col. Olcott's declining years are well provided for, and drawing attention to his unremitting steady work for the human cause. In this we join, as we know the difficulties under which Olcott has labored, difficulties in his own camp from his own friends. At the same time we would gently remind Indian Theosophists that, had it not been for H. P. Blavatsky, they would never have known H. S. Olcott; and she selected him in 1875, under orders to do the very work he has up to now always done.

FOREIGN.

A CIRCULAR FROM MADAME BLAVATSKY. First quoting in full the report of the *N. Y. Tribune* of Sept. 10th of the action taken by the Aryan T. S. respecting the libel by the *N. Y. Sun*, Madame Blavatsky addresses all sincere members of the Theosophical Society in France. She explains that a certain person, formerly an F. T. S. but now causelessly an enemy, has conspired with certain other discredited and expelled members to defame the Society and its members, that correspondence with that object has been progressing for 18 months, and that assistance has been given by a professed Theosophist in France. A gross libel against one of the Headquarters staff has necessitated a suit against the first-mentioned. Madame Blavatsky's new position as Head of the European Section requires her to change her hitherto contemptuous silence into protective action, and she intends to defend herself and the Section against these shameful calumnies by removing from the Society such members as are participating therein, and by prosecuting, if necessary, both them and the others in the Law Courts. Having full documentary evidence of the facts, she now notifies all parties of the consequences.

French tribunals are not tolerant of slander, and a copious fine, with ample penitentiary seclusion, may prove a wholesome lesson to such as dissemble and lie.

HEADQUARTERS OF THE THEOSOPHICAL SOCIETY,
19 Avenue Road, Regent's Park, N.W.

A COURSE OF DISCUSSIONS ON

THEOSOPHY, FROM THE ROOT UP.

Will be held on THURSDAY EVENINGS, at 8.30 P. M.,
commencing OCTOBER 9th, 1890.

OCT. 9 & 16. . *Introductory : Theosophy and its Evidences.*

The permanent element: The general nature of the evidence: proof of physical and of psychological phenomena: more ways to truth than the five senses: the teachers: the attitude of the student. Evidence from history: evidence from world-religions: evidence from experiment: evidence from analogy: Occultism.

Consult "Secret Doctrine", vol. i, Introduction. pp. xvii-xlvii. "The Key to Theosophy", pp. 7-15; pp. 25-27; pp. 288 300.

OCT. 23 & 30. . *The Unity of the Universe.*

The Absolute: the Conditioned: Periodicity: the Outbreathing and Inbreathing: Manvantaras: Emanation: the Logoi: "the Seven": Fohat: Involution and Evolution.

Consult "Secret Doctrine", vol. i, pp. 14-24, 55, 56, 63, 106-113; vol. ii, 308, 309.

NOV. 6 & 13. . *The Septenary in Nature.*

The seven planes of Being: sevenfold Consciousness: The reflexion of this in material Nature, as shown by science, and in Man.

Consult "Secret Doctrine', vol. i, pp. 139, 292, 293, 334. Vol. ii, pp. 590-641.

NOV. 20 & 27. . *The Solar System and the Planetary Chains.*

The place of the Solar System: Suns: centres of activity: a Planetary chain: its physical evolution: relation of chain to chain: dead worlds: the place of our earth.

Consult "Secret Doctrine", vol. i, pp. 138, 149, 152-181. "Key to Theosophy", pp. 84-87, 88, 89.

DEC. 4 & 11. . *Rounds on a Planetary Chain.*

Meaning of term: the life-succession: elemental, mineral, vegetable, animal, human kingdoms: tracing the First Round: Man during the First, Second, Third, and Fourth Rounds.

Consult "Secret Doctrine", vol. i, pp. 176, 177, 188, 189.

DEC. 18. . *The Earth and its Races (4th Round).*

Position of our earth in the cycle of evolution: analogy between Rounds and Races: General view of the seven Races.

Consult "Secret Doctrine", vol. i, pp. 188, 189: vol. ii, Preliminary Notes.

JAN. 8 & 15. . *History and Development of the Five Races on Earth.*

The First Race and the Pitris: The Budding off of the Second Race: The Three Groups of the Third Race: The Lemurians: The Atlanteans: The Fifth Race.

Consult "Secret Doctrine", vol. ii, pp. 86-436.

Members interested in the study are recommended to read the references given before coming to each Meeting: and they will render a service to the Lodge if they *would prepare a few questions on the subject of the evening.*

The Headquarters at Adyar.

In September the General Secretary received one gift for Adyar of $30 and another of $487, and in October one of $150, so that he has been able in two months to remit, including some minor gifts, no less a sum than $672.50, besides $35.00 for Charter and diploma fees. This is cheering indeed, and the relief it gives to the anxious heart at Headquarters only they can know who see the letters in response.

But the supply of maintenance to the centre of our great Theosophical body is not a matter for an occasional spurt, nor is it a duty resting only on those whose purses can spare hundreds without depletion. It is a constant need, constant because the workers there are wholly consecrated in time and strength to *our* service and have no other source for their slim support than the contributions of the Society; and it is a universal claim upon all F. T. S. for what they can give, be that no more than 25 cts. Col. Olcott is no longer young; his strength has been lessened by years of labor in an enfeebling climate; and he cannot now undergo the long journeys which brought Adyar home to the distant sections of India and excited interest in its support. Thus the diminution of income caused by his own exhaustion in work appeals to us, the far-off beneficiaries of that work, for better aid than we have yet given,—aid not so much for the insignificant expenses of his own frugal life, but for the sustentation of the Cause which is to him much more than life. All over the European and American Sections of the Society, to each and every member of the American Section, comes the opportunity to do something, only a little if no more is possible, towards relieving the anxiety which never ceases to oppress our noble-hearted President for the welfare of the Headquarters wherein he works. And so the General Secretary asks each member, poor or rich, to send an offering which may cheer at Adyar the coming Christmas and throw a ray of security far into the New Year.

NOTICES.

I.

Branch Paper No. 6 was sent out to the Secretaries on Oct. 4th. It consisted of two papers, "Soul and Spirit" by Mr. Henry T. Patterson, read before the Brooklyn T. S. and the Aryan T. S., and "Union of the Manas with the Buddhi," by Mr. A. Fullerton, read before the Aryan T. S.

II.

Forum for October, No. 16, was mailed Oct. 13th to the Members-at-large separately and to the Secretaries in bulk.

Know that there are two minds, immovable and also movable. The immovable verily is with me; the movable is your dominion.—*Anugita*.

OM.